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constitution of the State Federation is reproduced in an appendix. Both a special and a general bibliography are given at the close of the book. On p. 116 appears a map of Iowa showing the distribution of unions.

The chapter headings are as follows: I, "History of the State Federation of Labor"; II, "Annual Conventions of the State Federation of Labor"; III, "Structure and Government"; IV, "Policies"; V, "Influence."

The history of the organization has been one of growth, interrupted, at times, by jurisdictional disputes and by other obstacles, but it has been under the leadership of strong men, a number of whom have held state offices. The Federation has consistently stood for progressive legislation, and for encouraging and strengthening the organization of labor. Educational work figures large in the program. Insistence on the union label is carried into the convention procedure in the "Label Order of Business," which calls upon those to rise "who insist that union clerks wait on them," "who purchase only union made cigars and tobacco," "who patronize only union restaurants," etc., "whose hats bear the union label," etc., etc., through a dozen comprehensive items. The closing sentence evidences the author's conclusions concerning the Federation: ". . . both consciously and unconsciously, organized labor has exerted a considerable influence upon the history of Iowa in recent years, because of the fact that its leaders have been prominent in the formation and execution of the modern humanitarian and industrial policies of the state" (p. 115).

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*The Psychology of the Negro: An Experimental Study.* By GEORGE OSCAR FERGUSON, JR. (Columbia University Contributions to Philosophy and Psychology, XXV, No. 1.) New York: Science Press, 1916. Pp. 138. \$1.25; cloth, \$1.50.

There have been in recent years a number of attempts to assess the intellectual capacity of the Negro, and define, with something of scientific exactness, the mental status of the race. In 1895 R. M. Bache measured the reaction time of twelve whites, eleven Indians, and ten Negroes. These experiments showed that the responses of the whites were slower, those of the Indians quicker, than those of the Negroes, to auditory, visual, and electrical stimulations. Bache assumes that rapidity of the automatic movements is an evidence of mental inferiority.

Taken at their face value the tests would indicate that the Negro was inferior to the white man and superior to the Indian. The author explains, however, that the Negroes were of mixed blood and inherited the effects of slavery. He contends, therefore, that, without the advantages of the biological and social inheritance of the white man, the Negro would register an inferior mentality to the Indian. This means that slavery and a little white blood makes the black man the superior of the Indian.

In 1897 G. R. Stetson subjected to a memory test 500 white and colored children in the fourth and fifth grades of the schools of Washington, D.C. The tests resulted in a score of 58.09 for the whites and 58.27 for the colored pupils. The investigation indicated that the colored pupils were about equal in the matter of memory. The author concludes, however, that if equal to the white man in memory the black man must be regarded as inferior in the ability to reason, because the average rank of the white children in their school studies was 74.82, while the average rank of the colored children was 64.73. As the Negro was not inferior to the white in memory, it seemed that he must be inferior in his ability to co-ordinate his knowledge. Otherwise the average grade of the white and colored students would have been the same. This conclusion is valid only on the assumption that the only explanation of a difference in school grades of racial groups is a difference in racial capacity. This is not a principle that is self-evident. It would not, for example, be accepted as proof that woman was superior to man in what are referred to in these studies as "reasoning powers," whatever reasoning powers may be.

The investigations of Bache and Stetson illustrate the methods employed previous to 1910 to determine the relative mental capacity of backward and primitive, as compared with the more highly civilized, disciplined, and sophisticated peoples. Since that time more elaborate investigations have been made, notably that by M. J. Mayo, 1913, who studied the school marks of 150 colored as compared with 150 white high-school pupils in the schools of New York. He concluded that colored pupils in the high schools of New York were about three-fourths as efficient as the white. No attempt was made to explain these differences, but the inferences are that they represented racial differences.

In 1913 and 1914 the first application of the Binet tests was made by A. C. Strong to 350 white and colored children in the schools of Columbus, South Carolina. The result of this investigation showed that of the white pupils 10.2 and of the colored 29.4 tested a year below age.

When comparison was made of the "mill children" and the "city children," in order to find out how far inferiority was due to environment, it was found that of the city children only 6 per cent were more than a year below age, while of the mill children 18 per cent were one year below age. The mill children and city children thus compared were white. Taken at their face value these figures would indicate that the mental grade of the mill children was about midway between that of the city (white) and colored children. This would seem to indicate that the assumed racial inferiority of the Negro was due in large measure to "poor home conditions," that is, to environment rather than race.

The author suggests an alternative explanation. He believes that we must consider the possibility that the mental status of the mill children is due, not to the poverty of their environment, but to the feebleness of their inherited mental powers. In other words, the mill children are low-grade whites. Upon this interpretation of the facts the tests would seem to indicate that the differences in mental grade of two classes of the same racial stock may be as great, or nearly as great, as the differences in mental grade of two races. Upon this assumption the significance of racial differences as such is greatly diminished and for the following reason: The Negroes in America are a people of mixed racial ancestry. They are neither physically nor mentally of the same type. The Negro people in the United States represent all grades of culture from that of the primitive man to that of the most sophisticated and disciplined cosmopolitan. It seems quite likely, moreover, that the Negro in America represents a wider range of mental classes than the white man, understanding by mental classes a division of the population based on natural endowment. This is unfortunate from the point of view of any sort of classification of the population on the basis of race. Between the whites and the blacks there is a steadily widening twilight zone of mulattoes, which makes it increasingly difficult, not only to draw racial lines, but to make any investigations or reach any conclusions, based upon the assumed existence of a well-defined and homogeneous racial group.

The investigations that are the basis of the present study were made in December, 1914, upon pupils in the schools of Richmond, Fredericksburg, and Newport News, Virginia. The number of students subjected to tests in these three cities was 907, of whom 486 were white and 421 colored. The tests employed were selected "with a view of ascertaining racial differences in the higher rather than the lower intellectual capacities." It is in the "higher capacities," as the evidence

seems to indicate, that one must look for such inferiority of the Negro to the white man as exists.

The character of these mental tests and the results obtained cannot be reviewed here in detail. The tests are complicated and the results are mixed. In two of the tests, which are technically known as the "mixed relation" and the "completion" tests, the Negro pupils were decidedly inferior to the whites. In the first test the colored boys tested 72.9 per cent of the white boys' score, and the colored girls 83.9 per cent of the score of the white girls. In the second, the colored boys graded 78.5 per cent of the white boys' score, and the colored girls 81.7 per cent of that of the white girls. The third test, the "maze," was apparently inconclusive. It showed that the Negroes worked less rapidly, but made better scores than the whites. On the other hand, in the fourth test the colored boys tested 98.4 per cent of the score of the white boys and colored girls 108.2 per cent of that of the white girls. "Taken altogether," the report concludes, "the figures show that the colored girls are superior to the white girls in the traits measured by this test, and the colored boys are not appreciably inferior to the white."

The investigation showed further that colored girls uniformly graded higher than the colored boys and in one instance the difference was marked, amounting to 11 per cent. It is not contended that this is a racial trait. It might be interpreted as an evidence for sexual difference of interest or attention. It would hardly be interpreted, however, as a measure of the mental inferiority of the Negro man to the Negro woman. Still, it is on the basis of measurements which are quite as inconclusive as these that the author bases his conclusions that "in view of all the evidence it does not seem possible to raise the scholastic attainment of the Negro to an equality with that of the white. It is probable that no expenditure of time or money would accomplish this end, since education cannot create mental power, but can only develop that which is innate."

In this connection it should be remembered that the results upon which this conclusion is based were obtained only with the assistance of a number of assumptions none of which can be accepted without criticism, and some of which are certain to be assailed. It is assumed, for example, that the discipline and teaching in the Negro schools taught by Negro teachers is equal to that in the white schools taught by white teachers. If this is true in Richmond and Fredericksburg, it is certainly not true throughout Virginia or the South. The Negro schools, as a rule, are notoriously inferior to those of the whites. Discipline, particularly in the public schools, is bad. Parents are poor.

Mothers are employed out of the house. Family life is disorderly. Boys especially go to work early and attend school irregularly. More than that, colored schools, until very recently, have had very little supervision. The sums expended upon them have been inferior to those expended on the white schools. Under these circumstances, it cannot be assumed that the Negroes in Negro schools have had the same opportunities as white students in white schools.

Not only are the Negro public schools in the South inferior to the white schools, but from the point of view of discipline and culture the average Negro does not compare with the average white man. The situation of the Negro is not as bad in the cities in this respect, where the newspaper and the contacts of daily life are a constant source of intellectual stimulus. In the rural regions, however, the great mass of the Negro people are still living in a sort of intellectual twilight from which the average Negro boy and girl first fairly emerge when they go to some of the rural high schools, which are not as a rule public schools.

In view of these and other considerations one is constrained to characterize as "unproven" the statement with which this study concludes, namely, that "no expenditure of time or money can possibly raise the scholastic attainment of the Negro to an equality with the white," and that this is a sufficient reason "for emphasizing an intensely practical training," on the ground that "owing to the mental nature of the Negro" this seems to be "the only sort of education which will avoid great mental waste."

There is at least one reason why it will never be possible to deal with the Negro as a subnormal or a feeble-minded race, and that is the fact that there is in America no Negro race. There is only a group of people, isolated from the remainder of the population by the fact of a common origin and tradition, and more or less bound together by a common fate, imposed upon them by their isolation. In this group, one-fourth of which, at least, is manifestly of mixed blood, are represented all types of mind and all grades of culture from the lowest to the highest.

It is manifestly important that some method of selection and grading according to mental status should be introduced into our schools in order to render their work efficient. Something has already been done in this direction with the establishment of bureaus of vocational guidance, and of schools for subnormal and exceptional children. When our methods of mental measurement have become more precise, this selection and grading of pupils on the basis of their mental capacities will inevi-

tably be carried farther. This will improve the discipline of the schools, but it will not "solve" the race problem, not even if it should be shown that there is a much larger proportion of feeble-minded individuals among black men than among white. It will not solve the problem because it will not give us any warrant for treating every man of Negro ancestry as a representative of a race, rather than as an individual. It will not warrant us in insisting that every member of the Negro race undergo an education which is suited to subnormals merely because a larger percentage of Negroes than whites are subnormal or of inferior mental inheritance. The only rational method of procedure, on the basis of such investigations as represented in this monograph, would be to put the Negroes who were subnormal into schools for subnormals, and put those who were normal into the ordinary public schools with precisely the same curriculum for the colored as for the white students.

I say that this would be no solution because the solution at which investigations of mental inferiority or superiority of races aims is a body of scientific fact that will justify racial segregation. As a matter of fact, there is probably no more justification for segregating the members of the Negro race and giving them a special education because of their racial inferiority than there is for segregating the members of the Jewish race and giving them a special form of education because of their intellectual superiority to the average white American, or for segregating the mill children of South Carolina in order to give them a different type of education from that of the city children.

The fact is that the justification for segregation and separate education of the Negro is sociological and not biological. The principal reason for the separate education of the Negro is the existence of a racial prejudice which makes it difficult for the colored student, except in special cases, to act unrestrainedly, to work without strain, in the midst of a group of white students. This same prejudice, on the other hand, is gradually creating a race consciousness which makes the Negro desire his own schools with a curriculum in which he can learn something more of his own people, their needs and their achievements, than he can learn in white schools. The Negro, under present conditions, requires an education which will enable him to resist and overcome the special obstacles to his racial progress and racial welfare which he meets in the white man's environment. This he does not always get in the white schools or white universities.

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